(15)

THE

BANNERS

Of *GRACE* and *LOVE*

DISPLAYED

In the farther Converſion of the *Indians* In *NEW-ENGLAND:*

Held forth in ſundry Letters from divers Miniſters to the Corporation eſtabliſhed by Parliament, for Promoting the Goſpel amongſt the Heathen in *New-England*; and farther atteſted by

Edm. Callamy { *Phil. Nye*
Simon Aſhe { *VVilliam Bridge*
VVill. Spurſtow { *Henry VVhitfield*
Lazarus Seaman { *Joſeph Carryll*
George Griffith { *Ralph Venning.*

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TO THE SUPREAME AUTHORITIE OF THIS NATION, *The Parliament of the Common-Wealth of* ENGLAND.

THat the Fathers joy at the returning of a Spend-thrift Sonne, ought to have an influence upon the whole Family of Heaven and Earth, that is called after his name, to worke their ſuitable affections, and conformity to himſelfe, cannot be queſtioned by any true childe thereof. Behold then, Right Honourable, a call thereunto, Poore Prodigalls, who have not only with our ſelves loſt that rich Treaſure of grace and holineſſe, wherewith in our Common roote and Fountaine we were entruſted, but alſo in a courſe of Rebellion for many Generations waſted the remainder of Natures Riches to the utmoſt degeneracy that an Immortall rationall being is obnoxious unto, not returning a farre off, but rejoycing in the imbraces of their Father, and enterteined with his fleſh and bloud, who was ſlaine and ſacrificed for them.

The ayme of our walking with God here is to come up to ſome conformitie to them, who behold

his face and doe his Will in Heaven: amongſt them there is joy at the Repentance of one Sinner, and ſhall not wee finde ſweetneſſe in the firſt fruits of a barren Wilderneſſe in the ſhining of a beame of light into the darkneſſe of another World, giving hope of a plentifull harveſt, and a glorious day to enſue. Let men take heed, leſt by deſpiſing the day, and oppoſing the Worke of the Lord towards thoſe poore Sonnes of *Adam*, notwithſtanding all their zealous profeſſion, they proclaime themſelves to purſue a Carnall Intereſt; by which they declare the enlargement of the Dominion of Jeſus Chriſt is of no Concernment unto them.

Wee are by many Pledges aſſured better things of you Right Honourable, and ſuch as accompany zeale for the Houſe of our God, and therefore the enſuing Teſtimonialls of the progreſſe of the Worke of the Goſpel being ſent unto us, wee make bold humbly to preſent them to you; partly that we may invite you as the friends of Jeſus Chriſt, to rejoyce with him that ſome ſheepe of his, who were loſt, are found; and partly to lay before you, ſome ſuch fruits of the putting forth of your Authoritie for the carrying on this moſt glorious undertaking, as may encourage you to goe on through him who doth enable you unto future reall expreſſions of your love and zeale thereunto. Wee ſhall not need to draw forth any particulars from the enſuing Narrative, to give you a taſte of that Spirit whereinto theſe poore Creatures are ſweetly baptized; Wee hope your delight in the Worke of God will inforce a leaſure, to view the whole, this in Generall wee may ſay, that in the Wilderneſſe are waters broken out, and ſtreames in the Deſert, the parched ground is become a Poole,

and

and the thirſty Land-ſprings of water in the Habitation of Dragons, where each lay, there is graſſe with Reeds and Ruſhes, the Lord hath powred water upon him that is thirſtie, and flouds upon the dry ground; He hath powred his Spirit on the ſeeds of the Heathen, & his bleſſing on their Off-ſpring, they ſpring up as among the graſſe, as willowes by the water-courſes: One ſayes I am the Lords, and another calls himſelfe by the name of *Jacob*, and another ſubſcribes with his hand unto the Lord, and ſirnames himſelfe by the name of *Iſrael*. The Lord hath done a new thing, and wee know it, he hath made a way in the Wilderneſſe, and Rivers in the Deſert, the beaſt of the feild doth honour him, the Dragons, and the Owles becauſe he gives waters in the Wildernes, and Rivers in the Deſert, to give drinke to his People his choſen, ſo that upon the Report heere read unto us, wee cannot but glorifie God with thoſe Primitive beleevers of old, and ſay, then hath God alſo to the poore naked *Indians* granted Repentance unto life. Their outward wants and ſtreights have often been preſented unto you; wee ſhall not need to repeate them, bleſſed be the Lord, and bleſſed be you of the Lord that your hearts have been ſtirred up to give encouragement unto this Worke, and to open a Doore for the reliefe of thoſe Eminent Inſtruments in the hand of the Lord who carry it on, who though they communicate to them Spiritualls, yet are ſo farre from receiving of their Temporalls, that they impart unto them a Portion of their owne dayly bread, and proviſion neceſſary from their owne ſubſiſtence.

The good Lord lay the weight and concernment of this Worke upon your ſpirits, and wee no way doubt that you will in any way be wanting to the Publique im-

improvement of this bleſſed opportunitie, for the enlargement of the Kingdome of him whom our Soules doe love: There is a vexation of ſpirit, which through their formalitie and unbeliefe, hath encompaſſed many Profeſſors, that whereas they have with much ſeeming earneſtnes cryed out for mercies; when they have been beſtowed, they have thought ſcorne of them: ſo did the *Jewes* in the buſines of their Meſſias, and many at this day amongſt our ſelves in the great workes of the Provinces of God: It is ſo with ſome to this breaking forth of light amongſt the *Indians*, deſiring it before it began, deſpiſing it in its very beginnings, the Lord lay it not unto their charge, and keep all our ſpirits in an holy admiration and reverence of the powerfull efficacy of his eternall and unchangeable purpoſes, which through ſo many ſinfull Generations (falling in their Rebellion) have preſerved a ſeed to himſelfe, whereof he will take care that one graine fall not to the Ground.

Your Honors humble Servants;

John Owen.
Joſeph Caryl.
Will: Greenhill.
William Bridge.
William Carter.
George Griffith.
Tho: Goodwin.
Sidrach Simpſon.
Phillip Nye.
William Strong.
Henry Whitfeld.
Ralph Venning.

To the READER.

Chriſtian Reader;

Theſe enſuing Letters doe repreſent unto thee, and to the Churches, the outgoings of Chriſt, as a *Light to the Gentiles*, that the grace which *brings Salvation* hath appeared unto them alſo in the furtheſt parts of the Earth, for the accompliſhment of that ancient and glorious Promiſe; *I will give thee for a Light to the Gentiles, that thou may'ſt be my Salvation to the Ends of the Earth*, (*Iſa.* 49. 6.) The People of God have been greatly affected with the appearances of Chriſt, when he hath rode forth upon *a red Horſe* to the deſtruction of his Enemies; for he *is glorious in his Apparell*, even when his *garments are dipt in bloud*, but much more when he rides forth upon a *white Horſe*, for the Converſion of Soules, and goes on *Conquering and to Conquer.*

Wee have therefore thought fit to commend this great worke of Chriſt unto the view of all the Saints, under theſe following Conſiderations.

Firſt, *Hereby the Kingdome of Chriſt is enlarged*, and the promiſe made unto him in the Covenant between him and his Father accompliſhed, his *Dominion ſhall be from Sea to Sea, and from the floud unto the Worlds end*, therefore his deſigne is upon all the Kingdomes of the Earth, that he may take poſſeſſion of them for himſelfe, they ſhall all *become the Kingdomes of the Lord and of*

Arma diaboli Gentes erant; fide autem Gentium vulneratus, caput quod habebat, amiſit. Amb. in Pſal. 118.

of his Christ, Revel. 11. 15. And the *Kingdome and Dominion under the whole Heaven*, being so possessed by Christ, shall be *given to the Saints of the most High*, Dan. 7. 18. Our prayer is, *Thy Kingdome come*, to see the promise made unto Christ fullfilled, and the Prayers of the Saints answered, should be matter of great rejoycing unto us, and of high Praises unto God.

Secondly, *The glorious Gospel of Christ is hereby propagated*, which is the Scepter of his Kingdome, the *Rod of his Power*, which wee pray may *run and be glorified*. And when we consider, by how many (even amongst us) the Gospel is rejected, for men reiect the *Councell of God* against themselves: by how many it is resisted, for there are *many adversaries*, and by how many the Gospel is perverted, being made *another Gospel*, by strange Interpretations; one of the great acts of *Sacriledge* of our times, stealing the sence of the Scripture from the words of the Scripture. Now to see the Gospel lifted up *as an Ensigne to the Nations*, and *they to flow unto it*, should be matter of great rejoycing to the soules of those who love the Gospel in sinceritie.

ἀντικείμενοι. 1 Cor. 16. 9.
ἀντιδιατιθεμένους. 2 Tim. 2. 25.
ἱερόσυλοι, τὸν ἐν τῶν γεγραμμένων κλέπτοντες. Nazian.

Thirdly, *Hereby the soules of men are rescued out of the snare of the Devill*, in which they were before held captive at his will; The Lord hath manifested that there is a *seed according to the Election of grace*, even amongst these also as well as other Gentiles, that the Lord hath visited them to take out of them *a people for his Name*, yea that even they who in a more immediate manner among them worshipped the Devill, their Witches call'd in their language *Pawwawes*, that even these should be deliver'd, *Satan falling from Heaven like lightning before the Gospel*, should greatly exalt free grace in our hearts; the great Love of God, is Love to Soules, and our tendereſt compassion should be manifested

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in pitying of Soules, neither know wee any other ordinary way that the Lord has appointed but the preaching of the Gospel for the winning of Soules to himselfe: *That being the Power of God to salvation.*

Fourthly, *Hereby the fullnes of the Gentiles drawes neere to be accomplished*, that the calling of the *Jewes* may be hastned: the Scripture speaks of a *double conversion* of the *Gentiles*, the first before the conversion of the *Jewes*, they being *Branches wilde by nature* grafted into the *true Olive Tree* in stead of the *naturall Branches* which are broken off. This fullnesse of the *Gentiles* shall come in before the conversion of the *Jewes*, and till then *blindnesse hath happned unto Israel*, Rom. 11. 25. The Second, after the conversion of the *Jewes*, as appeares *Acts* 15. 16, 17. *After this I will returne and will build againe the Tabernacle of David which is fallen downe, and I will build againe the ruines thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom my Name is called, sayth the Lord.* Hence it appeares that there are some *Gentiles*, upon whom the Lords Name is called that are a people to him, even whilst the *Tabernacle of David* lyes in its ruines; and when he hath built againe this *Tabernacle of David*, that there are a residue of men, the remainder of the *Gentiles* that shall enquire after the Lord, and worship him, together with those *Gentiles* that were formerly converted, and upon whom his Name was called. The first conversion of the *Gentiles* in *its fullnesse* makes way for the coming in of the *Jewes*, the *King of the East*, therefore to see this worke goe on, should cause the people of God to lift up their heads, and expect that the Time of the fullfilling that Promise is neere.

Brightman in Cant. 8. 8. Mede in Apoc. cap. 7. p. 56.

Fifthly, *That the Lord hath blessed the labours of our*

of his Christ, Revel. 11. 15. And the *Kingdome and Dominion under the whole Heaven*, being so possessed by Christ, shall be *given to the Saints of the most High*, Dan. 7. 18. Our prayer is, *Thy Kingdome come*, to see the promise made unto Christ fullfilled, and the Prayers of the Saints answered, should be matter of great rejoycing unto us, and of high Praises unto God.

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Brethren, who were driven out from among us: A gracious heart as he prayes for, so he cannot but rejoyce in the successe of other mens labours as well as his owne, so the worke which is Gods may prosper, who ever be the Instrument; 'tis enough to him. When *Peter* gave an account to the Apostles and Brethren of the Conversion of *Cornelius* and his family, who were, as it were the *first fruits of the Gentiles*, they all glorified God, saying; *Then hath God also to the Gentiles granted Repentance unto life*, Act. 11. 18. And if they could rejoyce in the Conversion of the *Gentiles* which they knew would be with the rejection of the *Jewes*, how much more should wee rejoyce in this great worke, who may grow together upon the same good Olive Tree! That when other Nations who have planted in those furthest parts of the Earth, have onely sought their owne advantage to possesse their Land, Transport their gold, and that with so much covetousnesse and cruelty, that they have made the name of Christianitie and of Christ an abomination, that the Lord should be pleased to make use of our Brethren that went forth from us to make manifest *the savour of Christ* among the people, and to winne their soules to him; How should wee rejoyce that the Lord hath so farre prosper'd such an undertaking. It was a holy ambition in *Paul* to *preach the Gospel where Christ was not named*, that he might not glory in another mans line: It is certainly a great honour to be Instrumentall to bring soules to Christ, who before never heard of his Name.

Sixthly, *This wee hope may be but the first fruits of those great Nations unto Christ*, the Lord doth not usually *cause to bring forth and then shut the wombe*, Isa. 66. 9. Let no man despise the day of *small things*, the Lord hath

hath opened a *great doore*, which we hope Satan shall never be able any more to shut.

Such Considerations as these, have filled and affected our hearts, in the reading and meditation of this great worke of the Lord, and wee hope being communicated, may be a good means to awaken the godly and faithfull of this Nation, to observe the Presence and appearances of God amongst his people there, that wee also may say; *What shall we doe for our Sister in the day that Shee shall be spoken for?* Shall we not be abundant in Prayer, that the Lord would yet further blesse their holy endevours? Shall wee not labour to strengthen their hands by ministering to them of our aboundance? that they may not be discouraged in so eminent a service, one of the greatest workes that hath been upon the wheele in this latter age, for to Contribute to the offering up of Soules to Christ, must needs be a Sacrifice of a very sweet smelling savour unto God. This wee humbly offer unto all those that love the Lord Jesus in sinceritie, and remaine

Thine in the furtherance of the Gospel,

W. Gouge.
Edm: Calamy.
Simon Ashe.
Wil: Spurstowe.
Jer: Whitaker.
Lazarus Seaman.
George Griffith.
Phillip Nye.
William Bridge.
Henry Whitfeld.
Sidrach Simpson.
William Strong.
Joseph Caryl.
Ralph Venning.

To the Christian Reader.

CHRISTIAN READER;

S every worke of God tending to the reſcuing of deluded Soules out of the ſnares of the Devill, ſo even this Glorious worke of Gods grace hath met with many diſcouragements by various kinds of objections caſt abroad by divers ſorts of people, and even by ſome that come from New-England *it ſelfe, who having lived remote from the worke done, and either not affecting the inſtruments therein imployed, or not going to the places of their Exerciſe, that they might ſee and heare the gracious operations of the Spirit of God amongſt them, may eaſily miſreport the proceedings of Gods goodneſſe therein. Yet nevertheleſſe God having called us to be exerciſed in a worke of this Nature, wherein his Glory and the Salvation of ſo many of the loſt ſonnes of* Adam *are concerned; wee have taken up a Reſolution by his gracious Aſſiſtance to improve the power and truſt by Authoritie of Parliament committed to us to the utmoſt, leaſt it be laid to our Account amongſt others the obſtructors of it in the great day of the Lord.*

But as wee meete with diſcouragements, ſo, through mercy, wee are not without incouragements of many ſorts. Viz.

1. *This worke of Gods grace growes in* New England,

not onely in the places where the Goſpel was formerly preached to the Indians; *But God hath ſtirred up two Eminent Miniſters in two other parts of the Countrey, to labour in the worke, not without ſucceſſe anſwerable; as* Mr. William Leveridge *neere* Sandwich *in the Government of* New Plymouth, *ſixtie miles from the place where* Mr. Eliot *teacheth, and* Mr. Richard Blindman *at* Pecoat, *a place formerly ſubdued by the* Engliſh, *and is a place about the ſame diſtance from* Sandwich *another way, an account whereof you will have in the following Treatiſe.*

2 *Where the Act of* Parliament *for the Collection meets with Goſpel-ſpirited Miniſters and people, there wee finde a good account of it comparatively; God having ſtirr'd up the hearts of ſome Eminent Chriſtians to contribute in a conſiderable manner; Some by charging their Lands with a yearely Revenue to the Corporation for that end for ever: and others by ſending in good ſummes of money, ſubſcribing to pay yearely ſo much whilſt they live. And one Gentleman (leaving two ſonnes of tender age) having appointed by his Will, in caſe they dye without iſſue that an eſtate of two hundred pound* per annum, *ſhould be ſetled upon the Corporation for ever, and the reſt of his eſtate for the like uſes in the foure Northerne Counties of* England.

3. *That God hath wrought a reſolution in us of the Corporation (wherein wee truſt hee will inable us to perſiſt (viz.) to contribute our labour and paines freely to this worke, without the leaſt diminution of the Stocke. And if any deſire to be ſatisfied what our receipts, diſburſements, or manner of proceedings are, our Bookes are open at* Coopers Hall, London, *betweene the houres of Tenne and Twelve every* Saturday, *where they may without offence ſee what is given, and by whom, when brought in, and how imployed or improved.*

'Tis

'Tis very strange to see what a multitude of objections are darted against this pure piece of Christianitie, yea by some, whom otherwise wee have charitable thoughts of, and how exceedingly the worke is impeded thereby, and however through mercy wee are able to answer every one of them sufficiently, yet wee forbeare to particularize them, least wee should reflect too much on some, our Consciences telling us, that as the worke is of God, and really such as is held forth, so he onely can satisfie the spirits of Men, and will doe it in due season, and in the meane time blesse his owne worke being able to carry it on, who delighteth oft-times in small meanes, that his gracious operations may the more be seene.

This is the fifth Treatise hath been published to the world in this kinde (but the first by the Corporation) every one of them exceeding each other, wherein a most apparant growth and progresse doth appeare amongst the poore Natives.

That wee have now to offer to the publique view is a farther account of that living, growing, spreading power of Godlines amongst them. And first wee shall begin with some remarkeable passages of divine providence in a Letter received from Mr John Eliot *(who was the first Minister the Lord stirred up to promote this worke) bearing date the* 28th *of* February 1651. *to one of our selves.*

Much Honored and Beloved in CHRIST.

THe Providence of God giving this unexpected opportunity of ſending, I thought it my duty not to omit it; that ſo the Saints and people of God with you, eſpecially your ſelfe, with the reſt of the Worſhipfull Corporation, might underſtand the progreſſe and preſent ſtate of this worke of the Lord among the *Indians*, for wee meete with changes of providence and tryalls in this our day of ſmall things. It hath pleaſed the Lord to try them, ſo ſoone as they have but taſted of his holy wayes. For our natures cannot live without Phyſicke, nor grace without affliction, more or leſſe, ſooner or later. The winter before this laſt paſt it pleaſed God to worke wonderfully for the *Indians*, who call upon God in preſerving them from the Pox, when their prophane Neighbours were cut off by it. This winter it hath pleaſed God to make leſſe difference, for ſome of ours were alſo viſited with that diſeaſe, yet this the Lord hath done for them, that fewer of them have dyed thereof, then of others who call not upon the Lord. Onely three dyed of it, (but five more young and old) of other diſeaſes: Now (through the Lords mercy) they are well, though not without ordinary infirmities, which befall Mankinde. In matters of Religion they goe on, nor onely in attendance on ſuch meanes as they have, not onely in knowledge, which beginneth to have ſome clearenеſſe in the Fundamentall poynts of Salvation; but alſo in the practice and power of Grace, both in

in conſtant care in attendance on the worſhip of God on Sabboth dayes and Lecture-dayes, eſpecially profitting in the giſt of prayer, and alſo in the exercife of love to ſuch as be in affliction, either by ſickneſſe or povertie. I have ſeene lively Actings of Charitie out of Reverence to the Command of the Lord, when ſuch as had not that principle were farre from ſuch workes of mercy, it pleaſed God to try them in the time of the Pox, for ſome of them did hazard their owne lives (for to them it is very mortall) in obedience to the Command of the Lord, to ſhew mercy to them that were ſicke, and ſome were infected thereby, and fell ſicke and lay with much chearefullneſſe and patience under Gods hand, and through the Lords mercy are well againe; others who did ſhew mercy in that caſe eſcaped the ſickneſſe to the praiſe of God. Likewiſe God is pleaſed to try their Charitie by an old Paraliticke or Palſie ſicke-man, whoſe owne Children being prophane and tyred with the burthen of him (his retentive power of houlding excrements being looſened) and having a looſeneſſe, ſometimes he is very noyſome and burthenſome) they forſooke him, and he had periſhed, but that the Lord ſtirred up (by the word of his grace) their hearts to ſhew mercy to him, for he was while he was ſicke at ſix ſhilling a weeke charge, for wee offered twelve-pence a night to any to tend him, and for meere hyre none would abide it, but out of mercy and Charity ſome of the Families did take care of him, and gave freely ſome weeks, and others were paid out of their publique money, namely, ſuch as hath been taken off, ſuch as have been Tranſgreſſors by Fine or Mulct: and ſtill he is at foure ſhillings a weeke charge being better in health, in ſo much that all their publique money is ſpent, and much more, and wee have Collections among them for the ſame uſe. The old man who hath been and ſtill is wiſe, doth wiſely teſtifie that their love is ſincere, and that they truely pray to God, and I hope ſo doth he, and ſhall be ſaved. I could with a word ſpeaking in our Churches have this poore man relieved, but I doe not, becauſe I thinke the Lord hath done it, for the tryall of their grace and exercife of their love, and to traine them up in workes of Charitie, and in the way of Chriſt to make Collections

lections for the poore. I ſee how the Lord provideth to further the progreſſe of the Goſpel, by theſe tryalls and afflictions, yea there be more paſſages of this winters worke, wherein the Lord hath taught us by the Croſſe. For one of our firſt and principall men is dead, which though it be a great blow and damping to our worke in ſome Reſpects, yet the Lord hath not left the reſt to diſcouragement thereby, nay the worke is greatly furthered, for he made ſo gracious an end of his life, and imbraced death with ſuch holy ſubmiſſion to the Lord, and was ſo little terrified at it, as that it hath greatly ſtrengthened the Faith of the living to be conſtant, and not to feare death, greatly commending of the death of *Wampoas*, for that was his name, I thinke he did more good by his death, then he could have done by his life: one of his ſayings was, That God giveth us three mercies in this world; the firſt is health and ſtrength; the ſecond is food and cloaths; the third is ſickneſſe and death; and when wee have had our ſhare in the two firſt, why ſhould wee not be willing to take our part in the third? for his part he was: I heard him ſpeake thus, and at other times alſo, and at his laſt he ſo ſpake, and it ſo tooke with them, that I obſerve it in their prayers, that they ſo reckon up Gods diſpenſations to them, his laſt words which he ſpake in this world were theſe; *Jehova Aninnumah Jeſus Chriſt*, (that is) Oh, Lord, give mee Jeſus Chriſt; and when he could ſpeake no more, he continued to lift up his hands to Heaven, according as his ſtrength laſted, unto his laſt breath; ſo that they ſay of him he dyed praying; when I viſited him the laſt time that I ſaw him in this world (not doubting but I ſhall ſee him againe with Chriſt in Glory) one of his ſayings was this: Foure yeares and a Quarter ſince, I came to your houſe, and brought ſome of our Children to dwell with the *Engliſh*, now I dye, I ſtrongly intreate you (for that is their phraſe) that you would ſtrongly intreate Elder *Heath* (with whom his Sonne liveth) and the reſt, which have our Children, that they may be taught to know God, ſo as that they may teach their Countrymen, becauſe ſuch an example would doe great good among them, his heart was much upon our intended worke, to gather a Church among them, I told him

I greatly desired that he might live (if it were Gods will) to be one in that worke, but if he should now dye he should goe to a better Church, where *Abraham* and *Isaack* and *Jacob*, and *Moses*, and all the dead Saints were with Jesus Christ in the presence of God in all happinesse and Glory; he said he feared not death, he was willing to dye, and turning to the Company which were present, he spake unto them thus; *I now shall dye, but Jesus Christ calleth you that live to goe to* Naticke, *that there the Lord might rule over you, that you might make a Church, and have the Ordinance of God among you, believe in his Word, and doe as hee commandeth you:* With many such words exhorting them, which they could not heare without weeping. A little before his death he spake many gracious words unto them, wherein one passage was this; *Some delight to heare and speake idle and foolish words, but I desire to heare and speake onely the words of God, exhorting them so to doe likewise:* his gracious words were acceptable and affecting, that whereas they used to fly and avoyd with terrour such as lye dying, now on the contrary they flocked together to heare his dying words, whose death and buriall they beheld with many teares; nor am I able to write his Storie without weeping.

Another affliction and damping to our worke was this, that it hath pleased God to take away that *Indian* who was most active in Carpentrey, and who had framed mee an house with a little direction of some *English*, whom I sometime procured to goe with mee to guide him, and to set out his worke: hee dyed of the Pox this winter, so that our house lyeth, not yet raised, which maketh my aboade amongst them more difficult, and my tarriance shorter then else I would, but the Lord helpeth mee to remember that he hath said, *Endure thou hardnesse as a good Souldier of Jesus Christ.* These are some of the gracious tryalls and Corrections the Lord hath exercised us withall, yet he hath mingled them with much love and favour in other respects; for it hath pleased God this winter much to inlarge the abilitie of him whose helpe I use in translating the Scriptures, which I account a great furtherance of that which I most desire, namely, to communicate un-

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to them as much of the Scriptures in their owne language as I am able. Beſides, it hath pleaſed God to ſtirre up the hearts of many of them this winter to learne to reade and write, wherein they doe very much profit with a very little helpe, eſpecially ſome of them, for they are very ingenuous. And whereas I had thoughts that vvee muſt have an *Engliſhman* to be their Schoole-Maſter, I now hope that the Lord will raiſe up ſome of themſelves, and enable them unto that worke, with my care to teach them well in the reaſon of the ſounds of Letters and ſpelling, I truſt in the Lord that vvee ſhall have ſundry of them able to reade and write, who ſhall vvrite every man for himſelfe ſo much of the Bible as the Lord ſhall pleaſe to enable me to tranſlate. Beſides thoſe workes which concerne Religion and Learning, wee are alſo a doing (according to the meaſure of our day of ſmall things) in the civill part of this worke wee have ſet out ſome part of the Towne in ſeverall Streets, meaſuring out and dividing of Lots, which I ſet them to doe and teach them how to doe it: many have planted Apple-Trees, and they have begun diverſe Orchards, its now planting-time, and they be full of buſineſſe, yet wee are doing ſome publicke workes; the laſt weeke I appointed our Lecture to be at a Water which is a common paſſage, and where the Fiſh wee call *Alewives* come, there wee built a bridge, and made a wyre to catch Fiſh, and being many of them, ſome wee appointed to one worke, and ſome to another, through the bleſſing of God wee brought both theſe workes to perfection: wee alſo have begun a Pallizadoe Fort, in the midſt whereof wee intend a meeting-houſe and Schoole-houſe, but wee are in great want of Tooles, and many neceſſaries, and when wee cannot goe wee muſt be content to creepe; this preſent weeke I am going to *Pawtucket*, the great Fiſhing place upon *Merimek*, where I heare ſundry doe expect my coming, with a purpoſe to ſubmit themſelves unto the Lords hand. Sir, I doe earneſtly beg your prayers both for mee and for this worke of the Lord which he hath ſet mee about,

Roxbury the 28th: *of the* 2d: 1651. *John Eliott.*

The former Letter of Mr Elliots *came to hand about six Moneths before the latter, and thats the reaſon you have another of his followeth next after his former, whereby the Reader may ſee and obſerve the conſtant goodnes of God in carrying on his owne worke, notwithſtanding all the oppoſition of Men. Every day bringing forth as it were additionall improvements, to the praiſe of God, who delighteth ſo much in this his day of ſmall things.*

Worſhipfull and much honoured in the LORD.

IT is through the grace of Chriſt, who hath called you into the fellowſhip of his Kingdome, that you are willing to take ſuch care and paines for the advancement and furtherance of his Kingdome, and the Lord fill your hearts with the Conſolations of his holy Spirit, whoſe ſpirit hee hath ſet to ſeeke his glory in promoting the Goſpel of Jeſus Chriſt, and becauſe the fruite of our Labours coming in with a bleſſing, is a great meanes to quicken the heart to be conſtant in that worke which the Lord delighteth to proſper and bleſſe. It is my duty to let you underſtand how it pleaſeth the Lord to proſper and proceed in this worke of his among the *Indians*; for the promoting vvhereof you travaile with care and paines, that ſo you may goe on with the more Comfort, and the better know how to direct your prayers unto the Lord in that behalfe. I will not trouble you with rehearſall of ſuch things as I have already this yeare written about unto our honoured Friend Mr *Winſlowe*, ſo farre as I can call to minde vvhat I wrote, hoping in the Lord that the Ships are ſafely arrived, and my Letters come unto his hands. I know not whether I have yet mentioned our Schoole, vvhich through the

Lords

Lords mercy vvee have begun, though vvee cannot yet be constant in it, vvee have two men in some measure able to teach the youth vvith my guidance, and inspection. And thus vvee order the Schoole: The Master daily prayeth among his Schollers, and instructeth them in Catechisme, for which purpose I have compiled a short Catechisme, and vvrote it in the Masters booke, vvhich he can reade, and teach them; and also all the Copies he setteth his Schollers vvhen he teacheth them to write, are the Questions and Answers of the Catechisme, that so the Children may be the more prompt and ready therein: wee aspire to no higher learning yet, but to spell, reade, and vvrite, that so they may be able to vvrite for themselves such Scriptures as I have already, or hereafter may (by the blessing of God) translate for them; for I have no hope to see the Bible translated, much lesse printed in my dayes. Therefore my chiefe care is to Communicate as much of the Scriptures as I can by vvriting: and further, my scope so to traine up both men and youths, that when they be in some measure instructed themselves, they may be sent forth to other parts of the Countrey, to traine up and instruct others, even as they themselves have been trained up and instructed. This consideration doth make mee very carefull to put on the Schoole, and attend it with what diligence I can, although I cannot as yet doe in it, what I desire. There be severall providences of God appearing to worke, which make mee thinke that the most effectuall and generall way of spreading the Gospel will be by themselves, when so instructed as I have abovementioned; for my preaching, though such whose hearts God hath bowed to attend, can picke up some knowledge by my broken expressions, yet I see that it is not so taking, and effectuall to strangers, as their owne expressions be, who naturally speake unto them in their owne tongue. To the end therefore that they may be the better able to teach others, I doe traine them up, and exercise them therein: vvhen I am among them on the Lords dayes, appointing two, each Sabboth to exercise, and when they have done, then I proceed, and assuredly I finde a good measure of abilitie in them, not onely in prayer (wherein they exceed my expectation) but

in memory to rehearſe ſuch Scriptures as I have read unto them and expounded; to expound them alſo as they have heard mee doe, and apply them. And now alſo the Schoole-Maſter taking the care of catechizing the Children, I leaving that to him doe catechize the men, examining and trying their knowledge, which yet I am wary in doing, leaſt I ſhould dampe and diſcourage the weake. Theſe things I attend with the more intention, becauſe it ſeemeth to mee God will imploy theſe firſt inſtructed to inſtruct others, of which I have had ſundry experiences, ſome I ſhall inſtance; it pleaſed Mr *Winthrop* (ſon unto our late Honoured Governour now at reſt) to adviſe mee to ſend two diſcreete men to the greateſt and moſt potent *Sachem* among the *Naraganſets*, to anſwer ſuch Queſtions as they might propound, and to ſtirre them up to call on God. I did accordingly, and ſent him a Preſent by them; but the proud *Sachem* did little leſſe then deſpiſe the offer, though hee tooke the Preſent; So they thought they ſhould have returned without ſucceſſe; but when they came among the people, eſpecially ſuch as were a little more remote from the great and proud ones, they received them with great gladneſſe; one Company taking one of ours among them, others taking the other of our men amongſt them; they asked them many Queſtions, expreſſed their readineſſe to call upon God, if they had any to teach them: expreſſing likewiſe that they did not expect their *Sachems* would pray to God, becauſe they vvere ſo proud: by which I doe perceive that the Lord is preparing a plentifull harveſt, and not onely by this, but by many other Evidences. There is a great Countrey lying betweene *Conecticott* and the *Maſſachuſets*, called *Nipnet*, where there be many *Indians* diſperſed, many of which have ſent to our *Indians*, deſiring that ſome may be ſent unto them to teach them to pray unto God. And ſometimes ſome of our beſt men doe goe to ſeverall places for a little while, and returne againe, and not without ſucceſſe. Theſe things being ſo, the worke which vvee now have in hand will be as a patterne and Copie before them, to imitate in all the Countrey, both in civilizing them in their order, government, Law, and in their Church proceedings and adminiſtrations; and

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hence great care lyeth upon mee to ſet them right at firſt, to lay a ſure foundation for ſuch a building, as I foreſee will be built upon it, and in this matter I greatly need pray: The order of proceeding with them, is firſt to gather them together from their ſcattered courſe of life, to cohabitation and civill order and Government, and then to forme them (the Lord having fitted them) into viſible Church-ſtate, for the guidance whereof, I have inſtructed them, that they ſhould looke onely into the Scriptures, and out of the word of God fetch all their Wiſedome, Lawes, and Government, and ſo ſhall they be the Lords people, and the Lord above ſhall Reigne over them, and governe them in all things by the word of his mouth. Sundry of theſe which pray unto God have formerly ſubjected themſelves unto the *Engliſh*; So that in this Government among themſelves they doe reſerve themſelves in that poynt to owne them as their ſuperiours, to make appeales unto them as neede may require, and experience for theſe many yeares ſhew, that though they have ſo ſubjected themſelves, yet the onely benefit they have is protection: as for hearing and determining their cauſes, the difference of language, and paucitie of Interpreters prohibits, and if their cauſes come, they be ſo longſome, and yet of ſmall importance, that it is of neceſſitie, that either they muſt have no government, as hitherto it hath been, or elſe they muſt have it among themſelves. Beſides, all or many of their differences and cauſes they uſually brought to mee, which was not convenient, and I was willing to avoyde: themſelves alſo found great need that ſome ſhould be over them, to judge their cauſes, and end differences, and much deſired it. Therefore upon the ſixt day of the ſixt Moneth of this preſent yeare (their Pallizadoe Fort being finiſhed) they had a great meeting, and many came together from diverſe parts, though ſundry were hindred and came not at that time, where, with prayer to God I read and expounded to them the 18th of *Exodus*, (which I had done ſeverall times before) and finally they did ſolemnly chooſe two Rulers among themſelves, they firſt choſe a Ruler of an Hundred, then they choſe two Rulers of Fifties, then they choſe Ten or Tithing Men (ſo I call them in *Engliſh*) for ſo they

they were called (as is reported) in *England*, vvhen *England* did flouriſh happily vnder that kinde of Government. And laſtly, for that dayes worke every man choſe who ſhould be his Ruler of ten, the Rulers ſtanding in order, and every man going to the man he choſe, and it ſeemed unto mee as if I had ſeene ſcattered bones goe, bone unto his bone, and ſo lived a civill politicall life, and the Lord was pleaſed to miniſter no ſmall comfort unto my ſpirit, when I ſaw it. After this worke was ended, they did enter into Covenant with God, and each other, to be the Lords people, and to be governed by the word of the Lord in all things. The words of which Covenant are theſe in *Engliſh*. *Wee doe give our ſelves and our Children unto God to be his people, Hee ſhall rule us in all our affaires, not onely in our Religion, and affaires of the Church (theſe wee deſire as ſoone as wee can, if God will) but alſo in all our workes and affaires in this world, God ſhall rule over us.* Iſa. 33. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, Hee will ſave us; the Wiſedome which God hath taught us in his Booke, that ſhall guide us and direct us in the way. Oh Jehovah, teach us wiſedome to finde out thy wiſedome in thy Scriptures, let the grace of Chriſt helpe us, becauſe Chriſt is the wiſedome of God, ſend thy Spirit into our hearts, and let it teach us, Lord take us to be thy people, and let us take thee to be our God.*

This Act of forming themſelves into the Government of God, and entring into this Government is the firſt publique Record among the *Indians*, and for ought I know the firſt that ever was among them: and now our next worke is to prepare them for Church-eſtate, to which end I doe inſtruct them, that the Viſible Church of Chriſt is builded upon a lively confeſſion of Chriſt, and Covenanting to walke in all the Adminiſtrations of the publique worſhip of God, under the Government and Diſcipline of Jeſus Chriſt. I doe therefore exhort them to try their hearts by the word of God to finde out what change the Lord hath wrought in their hearts, and this is the preſent vvorke vvee have in hand.

Give mee leave (much honoured Friends) to goe a little backe in my relation, that I might be more particular, becauſe theſe Letters I prepared in the ſixt Moneth after they had cho-

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ſen their Officers, as I was propounding and teaching them the above-written Covenant, for that I did often before wee did ſolemnely accompliſh it, that ſo they might doe it as an Act of knowledge and faith. Now let mee relate the order of our proceeding: Having againe and againe read this Covenant to them, and inſtructed them in the meaning of it, it pleaſed God to wrack Mr *Webbers* Ship at *Conahaſſet*, though the Lord dealt favourably; moſt goods were ſaved, though much ſpoyled: this was on the firſt day of the 7th Moneth, wherefore at a Lecture at *Natik* on the 10th of the ſame Moneth, I informed them of the plentifull ſupply which the Lord had made your ſelves his inſtruments to ſend unto them for the furtherance of this our worke, and alſo how the Lord had frowned upon it, and undoubtedly it was a fruit of ſinne, and therefore the Lord called them to repentance, and make peace with God: beſides wee were beginning a great worke of civill Cohabitation and Government, and they wanted wiſdome to carry on ſuch a worke, and the Lord had promiſed, *if any want wiſdome aske it of God, who gives liberally*, citing that of *James* which I had formerly preached on. Moreover, wee were in preparation for a Church-ſtate, and that was a great matter to ſeeke the Lord in; and laſtly, they having choſen Rulers, and intending to enter into a Covenant, to promiſe unto God to be his people, and to be ruled in all things by his Word. Gods appointment is that ſuch a Covenant ſhould be entred into, in a ſolemne day of faſting and prayer, and all theſe cauſes concurred, to put us on unto that worke. Now though wee never yet had kept ſuch a day unto the Lord, yet I had inſtructed them therein, for in the Spring wee had a generall day of humiliation in all the Churches; and thereupon they moved this queſtion; *Why the Engliſh often faſted and prayed, and I never yet taught them ſo to doe:* to which I did anſwer, by that of Chriſt unto the Diſciples, but told them, that when wee ſet upon the great vvorkes of God to be his people, governed by his Word, and to gather a Church, then they ſhould be called of God unto it, &c. and now it came to paſſe, my motion they deliberated on with ſome conference (as their manner is) and finally did conſent unto it, then I told them, it was needfull

they

they ſhould pray and teach that day; ſundry of them and wee agreed, that all ſuch as vvere called to be Rulers ſhould exerciſe that day, or ſo many as wee had time for their exerciſe. Before that day came, even then when it was appointed *Cutſhamoquin*, the chiefe *Sachem*, and therefore choſen the chiefe (for hee is conſtant in his profeſſion, though doubtfull in reſpect of the throughneſſe of his heart) was in the Countrey neere *Narraganſet*, about appeaſing ſome ſtrife among ſome *Sachems*. In which Journey ſome of thoſe bad *Indians* and *Cutſhamoquin* with them did buy much ſtrong Water at *Gortons* Plantation, and had a great drinking, from which the wiſer ſort did withdraw themſelves, but *Cutſhamoquin* was in it, though not unto drunkenneſſe, yet his Act was ſcandalous. Before vvee ſolemnly appeared before God, and made the above-written Covenant, I adviſed with Mr *Cotton* about it, and his Counſaile was to add theſe words in the beginning: *Wee are the ſonnes of Adam, wee and our forefathers have a long time been loſt in our ſinnes, but now the mercy of the Lord beginneth to finde us out againe; therefore the grace of Chriſt helping us, wee doe give our ſelves and our Children, &c.*

When the day came, this Act of *Cutſhamoquin* being broken out, wee ſuffered not him to teach; onely he began the day with confeſſion of his ſinne, and made a ſhort prayer, wherein he confeſſed, Satan acted in his heart, begged pardon, and that the Spirit of God might dwell in him, and act in him for time to come, and ſo ended.

Then another of them began with prayer, and for his Text tooke that in the 7th of *Luke* 36. to the end, (though they doe not know the Booke, Chapter, or Verſe, but diſtinguiſh my Lectures by the firſt materiall word in it) *Chriſt being invited by Symon the Phariſee, the Woman waſht his feete with her teares, &c.* At vvhich *Symon* ſtumbling, Chriſt ſpake the parable of the two Debtors, both freely forgiven, with the application, all which he repeated pretty well, and after his teaching he prayed againe and ended. The ſecond tooke for his Text the *Lords Prayer*, becauſe it is, ſaid he, a day of prayer. The third tooke for his Text the 7th of *Matthew* 19. to the end, *Every tree that bringeth not forth good fruit is cut downe, &c.* And upon that parable

rable of the two Builders, on the rocke the firſt, the other on the ſand, &c. By this time the day was well up, then I taught out of the 9th of *Ezra* 3. & 9. where I deſcribed a day of faſting, and the right carriage of it; yet by the parable of a Nut, I ſhewed that outward acts are as the ſhell, which is neceſſary, but a broken and believing heart is the kernell, and ſo ended the forepart of the day. After a little reſpite (in which time a Queſtion came to mee, if it were lawfull to take a pipe of Tobacco?) we met againe, the firſt took his Text, *Joh.* 3. 16. 22. and his Preface was, *I reade or rehearſe this, and let every one reade it in his owne heart.* The ſecond took his Text, *Matth.* 13. 24. to 31. from the parable of him that *ſowed good ſeed, and the enemie came and while they ſlept ſowed tares*, &c. The third took his Text, *Luke* 3d. 4, 5, 6. ver. *Prepare ye the way of the Lord, make his paths ſtraight*, &c. By this time night drew on, then I took for my Text, *Deut.* 29. and the 1. to 16. where *Iſrael* entred into Covenant with the Lord: and finally our Covenant in the forerecited words I expreſſed, and they joyntly conſented unto; firſt the Rulers, then all the people, then was the Collections for the poore, and by dark night wee finiſhed our worke. Thus have I briefly deſcribed that bleſſed day wherein theſe poore ſoules ſolemnely became the people of the Lord: this was on the 24th day of the 7th Moneth, 1651.

Upon the 8th of the *Oct.* Moneth, which was our next Lecture (for it is in that place but once in a fortnight, I houlding a Lecture each other weeke ſtill at any other place) it pleaſed our Governour with many others attending him, to viſit our poore workes and day of ſmall things, where they viewed our houſe, our Fort, our Bridge, adviſed about a place for a Mill, &c.) At the ſeaſon they came unto our Lecture, and obſerved the carriage and behaviour of things and men: among other things one of our *Indians* did (as we are wont) exerciſe, which they tooke ſo much notice of, and were ſo farre affected with, as that it pleaſed the Governour to advice me to write the ſubſtance of that which he ſpake, which is as followeth; his Text was *Matth.* 13. 44, 45, 46. *Againe, the Kingdome of heaven is like unto treaſure hid in a feild, the which when a man hath found, he hideth and for joy thereof goeth and ſelleth all that he hath, and buyeth*

the feild : 45. Againe, the Kingdome of heaven is like unto a Marchant-man ſeeking goodly pearles : 46. Who when he had found one pearle of great price, he went and ſould all that he had and bought it. The ſubſtance of theſe words he did twice rehearſe, then for inſtruction he firſt propounded what is this treaſure which is hid in a feild? he anſwered it is Repentance for ſinne, faith in Chriſt, and pardon of ſinne and all grace, as alſo praying to God, the worſhip of God, and his appointments, which are the meanes of Grace, on which he dilated, ſhewing what excellent pearles theſe are, exhorting all to account ſo of them, and on this point he did much inſiſt : ſecondly, he asked what is the Feild where theſe pearles are to be found? he anſwered the Church of Chriſt, which they did deſire to conſtitute in this place, and to that end come thither to dwell : Thirdly, he asked what is it to ſell all that a man hath to buy this Feild? He anſwered, to part with all their ſinnes, and to part with all their old Cuſtomes, and to part with their friends and lands, or any thing which hindereth them from coming to that place, where they may gather a Church, and enjoy all theſe pearles; and here he inſiſted much to ſtirre them up, that nothing ſhould hinder them from Gathering together into this place where they might enjoy ſuch a mercy.

Then he proceeded to the ſecond parable, and his firſt Queſtion was, Who is the Marchant man, that ſeeketh goodly pearles? he anſwered, it is all you *Indians* which pray to God, and repent of ſinne, and come to heare the word of God, you come to ſeeke for excellent pearles; and here alſo he inſiſted: his ſecond Queſtion was, What is this pearle of great price? now in anſwer to this Queſtion he did not pitch it on Chriſt alone, and ſhew the worth and price of Chriſt : but he did pitch it on faith in Jeſus Chriſt, and repentance for ſinne, and ſtood upon the excellency and neceſſitie thereof. And this was the greateſt defect I obſerved in his Exerciſe, which ſeeing I undertake to relate that which none but my ſelfe underſtood, I dare not but truely relate, becauſe the Lord heard all, and I muſt give an account of this relation before him: His next queſtion was, What is meant by all the Riches he had? he anſwered, his ſinnes, his evill Cuſtomes, his evill manners, in which he

he formerly tooke much pleaſure; And here he dilated alſo: Laſtly he asked how did he ſell them all, and buy the pearle? he anſwered, by caſting away & forſaking all his ſinnes, mourning and repenting of them, praying to God, and believing in Jeſus Chriſt. And here he fervently dilated, and ſo ended; and this according to the beſt of my memory and obſervation, is the ſubſtance of what he delivered. Whereby you may obſerve the manner of my teaching them, for they imitate mee, as for our method of preaching to the *Engliſh* by way of Doctrine, reaſon, and uſe, neither have I liberty of ſpeech, for that way of teaching being very unskilfull in their Language, nor have they ſufficient abilitie of underſtanding to profit by it, ſo well as by this way, whereof you have herein a little Taſte.

Jo: Eliot.

The next Letter good Reader (for we place them according to their ſeverall dates) is one that came from Mr John Wilſon *that reverend holy man, who is Paſtor of the Church of Chriſt at* Boſton *in* New England, *who accompanying the Governour, together with M^r* Eliot *and ſundry others to their new Towne built by the Converted* Indians, *where they purpoſe by Gods permiſſion to cohabite together, that ſo they may enjoy all thoſe Ordinances the Lord Jeſus hath left unto his Church. Now what M^r* Wilſon *there ſaw, heard, and obſerved, that he hath written over to us, and we have publiſhed for thy information and conſolation.*

Honoured and ever deare Sir.

TOuching the worke of God among the *Indians*, for ought I heare or ſee from them that are moſt converſant therein, as Mr *Eliot*, Mr *Mahew*, and Mr *Leverich*, with whom I have made diligent enquiry; It doth proſperouſly ſucceed to their great encouragement,

and ours in the Lord. There was here ſome few weekes ſince, the prime *Indian* at *Marthas Vineyard* with Mr *Mahewe* (*Humanequinn*) a grave and ſolemne Man, with whom I had ſerious diſcourſe, Mr *Mahewe* being preſent as Interpreter between us, who is a great proficient both in knowledge and utterance, and love, and practice of the things of Chriſt, and of Religion, much honoured and reverenced, and attended by the reſt of the *Indians* there, who are ſolemnely Covenanted together, I know not how many, but between thirtie or fortie at the leaſt, and receive none into their Fraternitie, or Combination, but thoſe which give good proofe of their upright deſires, to their Conſcience, in their profeſſions and Converſations, who when Mr *Mahewe* cannot be with them (as at many ſet times he is) doth in the weeke time inſtruct himſelfe from Mr *Mahews* mouth, and prepare for their inſtruction on the Lords day, which they conſcionably obſerve, and have their conſtant ſolemne meetings together: This man where he was, had communion on the Lords day with Mr *Eliots Indians* neere *Dorcheſter* Mill, unto whom he preached or declared what he had learned himſelfe from the Scripture, ſome two houres together, with ſolemne prayer before and after, and then ended with a *Pſalme*, ſuch as at home is wont to be ſung among his uſuall hearers. The Lords day after he was in our Aſſembly, the Boate then being ready to carry him home by the next opportunitie, and truely my reverence to him was ſuch, as there being no roome I prayed our brethren to receive that good *Indian* into one of their pewes, which they did forenoone and afternoone, and at meale, I perceived by him that he had underſtanding of what he heard. Mr *Leverich* being lately here and at my houſe, (who alſo preached at our new Church) I conferred with him about the beginnings and progreſſe of the Lords worke, among his neighbouring *Indians* at *Sandwich*, and did heare from him, what did my heart good. And therefore when he tooke his leave of me I requeſted him that he would doe me the favour at his returne home, to ſend me a briefe ſtory of that good hand of God which was there upon them, *ab origine*, which I thanke him he did ſoone after, and I thought not amiſſe to incloſe it, as it came to me, being written with his own hand, not doubting

but

but it would adde unto your rejoycing in the Lord. About a fortnight ſince, there was a Lecture to be of Mr *Eliot*, at *Naticke*, the new *Indian* Towne, where he uſeth frequently to preach to them, beſides what he doth neere home (on either ſide) and many times doth keepe the Lords day with them, whereof having ſome notice, and that the Governour Mr *Endicot* intended then to be there, my Coſin *Rawſon* and I with ſome other, did prepare to ride thither, the Governour and his Sergeants lying at *Dedham*, which is within ſeaven or eight miles of the Towne, and we at Mr *Jackſons* neere *Watertowne* Mill) in like diſtance in the next morning after we had been ſome houres there where we found Mr *Eliot*, and by that time we had viewed all things, the Governour came with about twentie horſemen from *Dedham*, and made a like view, after which the Lecture or Sermon began in the Fort, which the *Indians* have made of whole trees very hanſome and firme, which is neere a faire houſe which the *Indians* have built after the *Engliſh* manner high and large (no *Engliſh*-mans hand in it, ſave that one day or two they had an *Engliſh* Carpenter with them to direct about the time of rearing, with chimneys in it: In which Mr *Eliot* & thoſe which accompany him uſe to lye, and the *Indian* Schoole-Maſter was there teaching the Children who doth reade and ſpell very well himſelfe, and teacheth them to doe the like (beſides writing) and as there is a large Roome below, ſo there is a like chamber above, in a Corner whereof Mr *Eliot* hath a little Roome incloſed, and a bed & bed-ſted therein, and in the ſame Chamber the *Indians* doe as in a Wardrope hang up their skinnes, and things of price, as counting them there to be very ſafe, as well when the dores be open, as when they be locked; they have laid out three long faire ſtreets there, two on this ſide the River, and one on that, and have ſeverall houſe-lots apportioned ſeverally to every one, which doe or be to inhabite there, and in many of them there are fruit-trees already planted, and they are building *Engliſh* houſes for themſelves, meane while living in *Wigwams*, whereof there is good ſtore neere the hill ſide, at preſent there being a goodly plaine from the Towne towards *Dedham*) over the River (that is, *Charles* River) they have made a firme high foote-bridge archwiſe

wiſe to walke to and fro, having heaped on the bottome tymbers huge ſtones, the more to fortifie it, and it was a great encouragement to them, that the laſt yeare, (when a like bridge made by the *Engliſh* in the new *Dedham* Village called *Medefield*, ſome foure or five miles from them) was throwne downe by the force of the flouds or Ice, yet theirs did ſtand firme and upright. But to returne to the Fort, and to the buſines of the day, that is Round and Capacious, and they have prepared there a large Canopie of Matts upon poles for Mr *Eliot* and the chiefe of his Company to ſit under, and other ſorts for themſelves and other hearers. The *Saneps* or men by themſelves and the *Squaes* or women by themſelves, beſides the *Engliſh* then preſent, (which were about thirtie) there were I thinke not fewer then a hundred men women and young ones; among the *Indians* there be ſome greater proficients in knowledge, and of better utterance by farre then their fellowes, Grave and ſerious men, whom Mr *Eliot* hath trained up (or the Lord rather by his inſtructions and directions) to inſtruct and exhort the reſt of the *Indians* in their Lords day and other meetings, when he cannot come to them himſelfe. There be ſome five of theſe, one of them was prepared before we came, and appointed to begin this Exerciſe : the further relation of the manner of this *Indians* behaviour in preaching, together with the ſubſtance of that Sermon being before ſet downe by Mr *Eliot* may be never omitted : other particulars in order to the exact deſcription of the *Indian* Fort and buildings in Mr *Eliots* Letter is defective are here ſupplyed. This man being of middle age, and clad all in *Engliſh* apparell (as moſt if not all others of them are) ſitting in the midſt, on a ſtoole, under the ſhelter, did begin with prayer very ſolemnely, ſtanding up for ſome halfe quarter of an houre, then ſitting downe ſpake unto them of the two Parables, concerning the Feild wherein the treaſure hid, and the wiſe Marchant ſelling all for the pearle; wee underſtood him not (ſave Mr *Eliot*) excepting now and then a word or two, he diſcourſed to them ſome three quarters of an houre at the leaſt, with great devotion, gravitie, decency, readines and affection, and geſtures very becomming, and ſundry mentions he made of Jeſus Chriſt, ſpecially in the beginning, and to-

wards

wards the ending, as if he were the ſcope of all, and the reſt of the *Indians*; diverſe old men and women, and the younger did joyne and attend with much Reverence, as if much affected therewith; then he ended with prayer as he beganne. Then Mr *Eliot* prayed and preached in the *Indian* Language for ſome houre more, about coming to Chriſt, and bearing his yoake. This Text was tranſlated by him from the Scripture into *Engliſh*, ſpeaking with much authoritie, and after his latter prayer the *Indian* Schoole-Maſter read out of his Booke one of the *Pſalmes* in meeter, line by line, tranſlated by Mr *Eliot* into *Indian*, all the men and women, &c. ſinging the ſame together in one of our ordinary *Engliſh* tunes melodiouſly. I ſhould have ſaid that after Mr *Eliots* Sermon there were two or three grave *Indians* that propounded to Mr *Eliot*, each of them a Queſtion, very pertinent to the matter he handled about the yoake of Chriſt, and coming to Chriſt, which he anſwered, interpreting unto us both their Queſtions, and the ſumme of his owne Anſwers. After this the Lord did ſtirre up my heart to make an Exhortation to the *Indians*, which Mr *Eliot* expounded to them, and alſo the Governours Speech, which God did ſtirre him up too unto the ſame purpoſe, declaring our joy to ſee ſuch beginnings, and warning them of the great danger if they ſhould decline from what they had already come unto, either in their knowledge, affection, or Chriſtian practice, incouraging them againſt what might dampe or deterre.

Then all of us taking us to our horſes left Mr *Eliot* and them together, the Governour and his Company to lye at *Dedham*, and the reſt of us when wee had rid two or three miles with them did returne into our owne way towards our former lodging, having been every one of us much refreſhed in our ſpirits in what we ſaw, & were informed of, *viz.* of God amongſt them. Not long before this, travelling with Mr *Eliots* brother I conferred in the way ſeriouſly with him about theſe *Indians*, for he uſeth to accompany his brother, and is a right godly and diligent man, deſiring to know what ſolidity he found by experience in them. Who did acquaint mee that there was difference between them as between the *Engliſh*, ſome being leſſe ſerious then others, and leſſe ſpirituall; but that there was a con-

conſiderable Company of ſolide ones that were conſtant and forward in good duties, as well on the weeke dayes as on the Lords. And that he had purpoſely ſometimes in the darke walked the Round, as it were alone, and found them in their ſeverall Families as devout in prayer, &c. as if there had been any preſent to obſerve: and that carried it very modeſtly, utterly refuſing to receive any reliefe from Mr *Eliots* Table, chooſing rather to live on the proviſions at home, which came in by their owne labour; and when once Mr *Eliots* owne proviſions failed (hee being detained among them ſundry dayes beyond his intent) they ſoone tooke notice, and of their owne accord did bring unto him varietie of the beſt which they had themſelves, and he profeſſed unto mee that upon all his beſt obſervation, there was a very hopefull beginning amongſt them of the Grace & Kingdome of our Lord Jeſus. The Lord vouchſafe to be the *Omega* among them as well as the *Alpha* of this bleſſed change.

Your moſt loving Friend,
and Brother in Chriſt,

Boſton: 27: 8*ber* 51.

John Wilſon.

As Mr Wilſon *was ſtirred up in himſelfe to ſend us the Relation of his owne obſervations upon his journey with* Mr Eliot, *ſo he having received ſome precious lines from an able Miniſter of the Goſpel*, viz. Mr Leverich *of* Sandwich *in the Government of* New Plymouth, *whom the Lord had ſtirred up to labour alſo in the converſion of the* Indians: *the eares ſeeming as it were white unto harveſt, and the labourers but very few, he adventures to put in his ſickle, not without hopefull ſucceſſe, as will appeare in his following lines. And for the diſcouragements mentioned*

in

in his Letter, know that divers of his people having cast off all the Ordinances of God in his Church, at last came to be seduced by every idle spirit that came amongst them, to be led into such fancies as we are ashamed to mention. And so this good man upon this occasion turned to the Indians, *where he meets with an abundant blessing upon his endeavours.*

Reverend Sir.

I Salute you in the Lord, I shall trouble you onely with two things, first, the mooving causes inducing mee to set upon this worke: Secondly, with what successe I have hitherto been entertained, by the blessing of God upon my weake endeavours. For the first of these, I suppose its not unknowne to your selfe, amongst many others, what singular exercise I have had in these parts, and what singular Conflicts I have met withall in my travails amongst our owne Countreymen, divers of them transported with their (though not singular) Fancies, to the rejecting of all Churches and Ordinances by a new cunning, and I perswade my selfe one of the last but most pernicious plot of the Devill to undermine all Religion, and introduce all Atheisme and profaneness, if it were possible, together with which, I have observed a spirit of Pharisaisme and formalitie too, too evidently creeping upon and strongly possessing others generally, besides other discouragements I shall forbeare to mention, which considered divers of our brethren, together with my selfe, upon consultation had together, were resolved to moove together else whether, where wee might hope for more and better encouragement, as touching our Communion, if God so pleased: but were disswaded by divers our honoured Friends, both by their Letters and more private Councells, unto whom we gave way, at least for the present: not long after having an hopefull *Indi-*

an in my houſe, he propounds to mee a motion of teaching the *Indians* neere us. And ſometime after Mr *Eliot* invites mee to the ſame worke by his Letters: then I thought with my ſelfe I muſt ſtay, and began to taſt the motion with more affection, reſolving, that if God would pleaſe to fit up the roomes of others with the acceſſe of ſuch forlorne Creatures, and bring in ſuch as wandred in the high wayes, lanes, and hedges; and Call in the lame, and halt, and blind, in ſtead of thoſe Contemners, it would be a mercy; and by no other reſpects in this world was my breaſt inclined unto this worke, and to attend God in it. As touching the ſecond, for matter of ſucceſſe and incouragement, I cannot but reckon this one, and that not the leaſt, that though the *Indian* tongue be very difficult, irregular, and anomalous, and wherein I cannot meete with a Verbe Subſtantive as yet, nor any ſuch Particles, as Conjunctions, &c. which are eſſentiall to the ſeverall ſorts of axioms, and conſequently to all rationall and perfect diſcourſes, and that though their words are generally very long, even *ſeſquipeddlia verba*, yet I finde God helping, not onely my ſelfe to learne and attaine more of it in a ſhort time, then I thinke I could or did of Latine, Greeke, or Hebrew, in the like ſpace of time, when my memory was ſtronger, & when all known rules of Art are helpfull to faſten ſuch notions in the minde of the learner; but alſo the *Indians* to underſtand mee fully (as they acknowledge) ſo farre as I have gone. I am conſtrained by many ambages and circumlocutions to ſupply the former defect, to expreſſe my ſelfe to them as I may. The next encouragement I may not without ground omit to mention is this, that it pleaſeth God to helpe ſome of theſe poore Creatures to looke over and beyond the Examples of ſome of our looſer ſort of *Engliſh*, which I looke upon as a great ſtumbling blocke to many. It's to be lamented that the name of God ſo generally profeſſed by thoſe looſer ſort of *Engliſh*, ſhould be ſo generally polluted by them, and blaſphemed by Heathens, through the occaſion of their looſenes and deniall of the power of godlineſſe, yet God gives ſome of theirs a ſpirit of diſcerning between precious and vile, and a ſpirit of Conviction, to acknowledge (oh that ours would lay it to heart) there is no difference between the worſt

Indians,

Indians, and ſuch *Engliſh*, ſaying, *they are all one Indians*, yea and further, to put a like difference between ſuch *Indians* amongſt themſelves here and elſewhere, as appeare to be more ſerious in their Inquiries after God, and conſcientious according to their light, and ſuch others that are more ſlight, and meere pretenders to Religions. Thirdly, for more particular obſervations. 1. God hath brought ſome of them to a ſence of their ſinnes, and a feare of his juſtice. Here I ſhall inſert an example or two, one of them being to repeate ſuch Principles I had begun to traine them in, in a Catechiſticall way (for my penury confines mee to this method at preſent, and I hope it may be never the worſe for them) was a good while before he could ſpeake, having his countenance ſad before (and as I have underſtood ſince a weeke together after our former exerciſe) and in ſpeaking the teares all the while trickling downe his Cheekes: After being demanded by mee what was the matter of his ſadneſſe, he anſwers mee, he did now underſtand that God was a juſt God, and for himſelfe he had been very wicked, even from a childe. And another, whom I uſed as my Interpreter now and then in teaching them, falls ſuddenly and publiquely into a bitter paſſion, crying out, and wringing his hands, out of the like apprehenſion of his Condition, as he told mee afterwards, and I finde no one of them (daring men) to ſpeake of their good hearts, but ſome more ſome leſſe ſenſible of the Contrary. Secondly, God hath brought ſome of them to ſome Evangelicall Conviction, one acknowledging that though he and others leave their former evills, and ſhould keepe Gods Commandements, yet without Chriſt they muſt goe to hell. Thirdly, Two or three of them have complained of the hardneſſe of their hearts, and are queſtioning of Remedies. Fourthly, Speaking to them of the mercy of God in Chriſt, one of them tells publiquely it did him more good to heare of Chriſt, then to heare of all earthly good things, I would faine hope for ſeeds of Faith in ſuch. Fifthly, Two of them Ideale withall, particularly for perſonall evills, by name for the ſinne of Fornication, which they were carried away into, which my *Indian* acquainting my ſelfe with after our exerciſe I ſpake unto, ſhewing them the evills of this ſinne,

and aggravating of it by the knowledge they now had of God, &c. and exhorting them to Repentance, and to ſeeke mercy in Chriſt; whereupon one of them fell into bitter weeping, preſently the other though his heart was ſhut up at preſent, yet not long after, and with longer continuance ſayd, I have obſerved in others a ſence of temptations, ſpirituall bondage, which they expreſſed naturally thus; one ſaith that he and the Devill were all one Souldiers, and this in ſadneſſe of ſpirit and ſpeech: another laying his hands upon his knees and hammes, complaines he was as a man tyed in Cords, and prayes to God to be unlooſed, and in generall they are obſerved divers of them to pray with much affection, mourning; in ſo much that they are in this reſpect a wonderment to their Companions, who enquired what is the matter, why they doe ſo, &c.

A fourth encouragement to mee is this, I finde the Devill beſtirring himſelfe, and betaking of himſelfe to his wonted practice of ſtirring up oppoſitions againſt this worke by his Inſtruments, as fearing the ruine of his Kingdome, their Countrymen manifeſting their hatred, threatning they ſhall not plant, hunt, &c. as before; yea the Controverſie or enmitie rather ariſes between Parents and Children, &c. Laſtly, and not long before I was laſt with you in the Bay upon a ſecond day in the morning before they went away, there came to me to the number of twentie of them, voluntarily profeſſing one by one their deſire to feare God, promiſing that they would leave their ſins (ſome intermixing acknowledgements of their ſins and ignorance: and one that *Engliſh* and *Indians* knew ſhee had been very wicked) hereunto calling *Jehovah* to witnes; and this to doe all their dayes, as long as they live: ſome bringing their Children, and cauſing them to make the like profeſſion; whereupon I was the more ſtirred towards them in my ſpirit (though I acknowledge I was loath to make an abſolute engagement) to promiſe them I would endevour to be as helpfull to them as I could in teaching them: which when I had done, they gave mee thankes publiquely; and ſince this, they living ſome ſeaven miles from us, have built a *Wigwam* of purpoſe neere our Towne to receive them when they come on the Lords dayes; and truely Sir, they are ſo attentive in hearing,

that

that it grieves me I cannot ſpeake to them as I deſire, they ſeeming to be hungry, and I wanting bread for them. And thus Sir, you have a naked Narration of our proceedings, with the events fallen out by Gods providence within not many moneths. It is I believe a day of ſmall things, and ſo lookt at by our *Engliſh* many of them, who ſurely would have periſhed in their darkneſſe, if all others ſhould have contemned them as they theſe, I pray God they periſh not in the light, however I am reſolved to bable to them as I may, conſidering that out of the mouthes of babes God ordaines praiſe, and found ſtrength to ſtill the enemie, &c. the beginnings of Gods great works are often in great obſcuritie, where he appoints the end to be glorious. Alſo I remember one ſowes and another reaps, which where ever they be, ſuch as are faithfull ſhall rejoyce together. I doubt not Sir, of your fervent prayers (which I doe further beg of you and others that know how to pitty loſt ones) for my ſelfe and poore *Indians*, that the Lord will proſper our endeavours this way, and water them with his abundant bleſſings in Jeſus Chriſt, that the day-ſpring from on high may viſit ſuch poore ſoules as are in darkneſſe, and the ſhadow of death, and bring them to life in Jeſus Chriſt.

Sandwich this 22th *of the* 7th. 1651. *William Leverich.*

The next Letter is a teſtimoniall from a private hand of what Mr Leverich *mentions in his to* Mr Wilſon, *where we may ſee ſome fruits of his labours teſtified by a neighbour of his at* Sandwich, *which is fiftie miles from that place, where* Mr Eliot *hath taught other* Indians *for divers years: but we doe not a little rejoyce to heare that* Mr Leverich *is engaged in this worke, becauſe he is a grave learned knowing and a prudent Chriſtian, one indeed from whom by Gods bleſſing we may expect much good.*

Concerning

CONcerning the *Indians* I have ſeene and heard more this Sommer then ever I did before, I have ſeene ſome *Indians* crave a bleſſing before meate, and returne thankes after meate, pray morning and evening, ſome of them doe frequent our meetings, they come conſtantly eight or tenne miles every Saturday, and the Monday they returne home againe, while our Exerciſe doth laſt, they doe attend diligently, but underſtand but little, but when that is done Mr *Leverich* and they doe put queſtions one to another, and Mr *Leverich* hath an *Indian*, that ſpeakes good *Engliſh*, and he is Interpreter. There is a man that lives neere us, that comes from an Iſland that is called *Martins Vineyard*, where is a Miniſter that ſpeakes good *Indian*, he doth preach to them every weeke, he hath told me that that Miniſter told him, that there are ſome of them *Indians*, that are able to give a better reaſon of their Faith, then ſome of the Members of their Church; ſome of them will preach, and they have private meetings, and keepe very good orders.

Sandwich 22th *September.* 1651. *Anthoney Beſſey.*

The next Letter we preſent thee withall good Reader, is one from Mr Mayhew, *whom God hath honoured with abundant ſucceſſe in making his labours the inſtrumentall meanes to turne many of the Heathen from their evill wayes to the Lord our God. This he not onely wrote to* Mr John Whitfield, *who is a Miniſter in* Wincheſter, *but alſo to a Member of our Corporation, being the ſame Narrative word for word for ought we diſcerne, wherein appeareth a mighty progreſſe in godlines ſince our laſt Treatiſe publiſhed by* Mr Henry Whitfield *upon his comming hither from* New England. *God not onely daily adding to their numb-*

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ber ſuch as in Charity we conceive appertain to his Election: but ſtirred them up (being neere two hundred perſons) to enter into a more cloſe way of the Goſpel, declaring themſelves to be the worſhippers of the everliving God. With many other things miniſtring much conſolation to every Chriſtian heart, to ſee theſe very Powwawes *fall off from the worſhip of Devills, and embrace the glad tydings of Salvation.*

Reverend and dearly beloved in Chriſt Jeſus.

SIR,

WHat you have done in the *Indian* buſines, and concerning my ſelfe in particular, doe give good teſtimony of your holy deſires to further the worke of the Lord amongſt them. The good providence of God in bringing you unto us, and the free engaging of your ſelfe in this worke of the Lord, and that upon the beſt ground, did fully perſwade my heart of your faithfullneſſe therein, and of an inward bleſſing from God upon us thereby; although I ſhould never have ſeene a returne in outward ſupplies, as now through mercy I have, as an acceptable and very helpfull fruit of Chriſtian goodnes and bounty, received from your ſelfe and Chriſtian Friends, that the Lord hath ſtirred up both to pray earneſtly, and contribute freely for the promoting of the worke of the Lord in my hand amongſt the poore *Indians*. Sir, aſſure your ſelfe, and let all our beloved Friends know, that what is done by you together in this behalfe, doth not onely ſtrengthen my hands, and give me advantage to be more helpful to the *Indians*, but alſo is a further encouragement unto my heart from the Lord to doe to the utmoſt of my power in this ſervice he hath called me unto, and

wherein

wherein he hath afforded me his gracious preſence unto this day; and not onely in ſupporting me therein, but alſo in ſome remarkeable paſſages of his power and mercy amongſt the *Indians*, thoſe miſerable Captives, ſomething whereof your ſelfe have been an eye witnes unto; and have already heard, yet now being further advantaged through the grace of God appearing with us, and knowing it will be acceptable to your ſelfe, and our dearely beloved Chriſtian Friends, that long for and rejoyce in the gracious appearance of Jeſus Chriſt in his Kingly Soveraignty and power, where he hath not formerly been knowne, I ſhall by the helpe of God certifie you how the Lord hath carried on his own worke with us ſince your departure from us.

It pleaſed the Lord who had drawne the *Indians* from the *Pawwaws* to worſhip himſelfe, whereat the *Pawwaws* were much diſcontented, yet now to perſwade two of themſelves to run after thoſe that followed hard after God, deſiring that they might goe with them in the wayes of that God whoſe name is *Jehovah*; and they came much convinced of their ſinnes that they had lived in, and eſpecially of their *Pawwawing*, ſaying, I throw it from mee with hatred of it, being ſorry that ever I medled with it. And now I have heard of *Jehovah*, by his helpe I put it under my feete, and hope to trample it downe in the duſt with the Devill and *Pawwawmomas* (or imps) I throw it into the fire, and burne it. Thus they fully made knowne unto all both by word and geſture, and by more ſuch like expreſſions they then uſed, not onely their indignation againſt it, but that they would never make uſe of it more. One of them did then diſcover the bottome of his witchcraft, confeſſing that at firſt he came to be a *Pawwaw* by Diabolicall Dreames, wherein he ſaw the Devill in the likeneſſe of foure living Creatures; one was like a man which he ſaw in the Ayre, and this told him that he did know all things upon the Iſland, and what was to be done; and this he ſaid had its reſidence over his whole body. Another was like a Crow, and did looke out ſharply to diſcover miſchiefes coming towards him, and had its reſidence in his head. The third was like to a Pidgeon, and had its place in his breaſt, and was very cunning about any buſineſſe. The

fourth

fourth was like a Serpent, very ſubtile to doe miſchiefe, and alſo to doe great cures, and theſe he ſaid were meere Devills, and ſuch as he had truſted to for ſafetie, and did labour to raiſe up for the accompliſhment of any thing in his diabolicall craft, but now he ſaith, that he did deſire that the Lord would free him from them, and that he did repent in his heart, becauſe of his ſinne.

The other ſaid his Conſcience was much troubled for his ſinne, and they both defired the Lord would teach them his wayes, have mercy upon them, and pardon their ſinnes, for Jeſus Chriſt his ſake: and truely it did give to us who were preſent a great occaſion of praiſing the Lord, to ſee thoſe poore naked ſonnes of *Adam*, and ſlaves to the Devill from their birth to come toward the Lord as they did, with their joynts ſhaking, and their bowells trembling, their ſpirits troubled, and their voyces with much fervency, uttering words of ſore diſpleaſure againſt ſin and Satan, which they had imbraced from their Childhood with ſo much delight, accounting it alſo now their ſinne, that they had not the knowledge of God.

Secondly, that they had ſerved the Devill, the Enemy both of God and Man.

Thirdly, that they were ſo hurtfull in their lives, and were alſo thankfull that now through the bleſſing of God they had an opportunitie to be delivered out of that dangerous Condition. The *Indians* did all much rejoyce to ſee the *Pawwaws* turne from their wicked wayes to ſerve the Lord. Not long after the *Pawwaws* had forſaken their old way, on a Lecture day after Exerciſe diverſe *Indians* deſired to become the ſervants of the Lord, amongſt whom was a *Pawwaw*, called *Tequanonim*, who was of great eſteeme and very notorious; for he as they ſaid, and in their ignorance conceived, never did hurt to any, but alwayes good, endeavouring the good and preſervation of the *Indians*; whereunto alſo he was accompted by them to be ſtrongly provided. And as himſelfe ſaid he had been poſſeſſed from the Crowne of the head to the ſoal of the foote with *Pawwawnomas*, not onely in the ſhape of living Creatures, as Fowles, Fiſhes, and creeping things, but Braſſe, Iron, and Stone. It was therefore the more to be acknowledged the worke of God, that he ſhould forſake this way, his friends, his gaine, to

follow the Lord, whose wayes are so despiseable in the eyes of devilliſh minded men. This *Pawwaw* declaring by what meanes the Lord tooke him off this devilliſh Trade, ſaid that he had heard ſome things from my Father, who tooke occaſion to diſcourſe with him about the way of true happineſſe, that he ſhould never forget, bleſſed be God, his Counſell had ſo good an effect, as I hope it hath on many others: It pleaſed the Lord who will have all the gods of the earth to be terrible unto him; For he meeting *Mumanequem* in the wood by accident, told him that he was glad he had an opportunitie to ſpeake his minde unto him, for he had many ſearchings of heart about his *Pawwawing*, and did thinke it was not a good way, and that God was angry with him for it; for ſaid he my wife hath been a long time ſicke, and the more I *Pawwaw* for her, the ſicker ſhe is; And this doth agree with an obſervation of the *Indians* of this Iſland, *viz.* that ſince the Word of God hath been taught unto them in this place, the *Pawwaws* have been much foyled in their devilliſh taskes, and that inſtead of curing have rather killed many; but in a word the fruit of this and all other meanes was a publique manifeſtation of hatred to his former wayes, wondering he was yet alive who was ſo ſinfull, and that he deſired to be better, and to believe in Chriſt, for whoſe ſake onely, he did believe his ſinnes could be pardoned, and that he did deſire to heare the word of God. This man hereby hath made thoſe of his own houſe to be his Enemies; his wife, his children, and moſt of his friends and kindred, who remaine obſtinate ſtill, whereby he meets with many troubles & temptations: one of his brethren being very ſicke did earneſtly deſire that he would *Pawwaw* for him, which he refuſed, his brother told him that he might keep it private, but he ſtill refuſed, telling him that notwithſtanding that, if he ſhould anſwer his deſire, he ſhould breake his Covenant, and ſinne againſt God; and therefore would not.

There came preſſing in at the ſame time about fiftie *Indians*, deſiring to joyne with the worſhippers of God in his ſervice. It would be too long for mee to ſet downe what every one ſaid before they entred into Covenant, onely this I may not omit, that all of them came confeſſing their ſinnes, ſome in ſpeciall the

the naughtineſſe of their hearts, others in particular, actuall ſinnes they had lived in: and alſo they all deſired to be made better, and to attend unto the Word of God, to that end looking onely to Chriſt Jeſus for ſalvation. I obſerved alſo that they generally came in by Families, bringing alſo their Children with them, ſaying, I have brought my Children too, I would have my Children ſerve God with us, I deſire that this ſon and this daughter may worſhip *Jehovah*, and if they could but ſpeake, their parents would have them ſay ſomething, to ſhew their willingneſſe to ſerve God: And when the Commandements were repeated, they all acknowledged them to be good, and made choice of *Jehovah* to be their God, promiſing by his helpe to walke according to his Counſells: And when they were received by them that were before in this generall Covenant, it was by lowde voyces giving thankes to God that they were met together in the wayes of *Jehovah*: this is all before the end of the yeare 1650.

And now through the mercy of God there are an hundred ninetie-nine men, women, and children, that have profeſſed themſelves to be worſhippers of the great and everliving God. There are now two meetings kept every Lords day, the one three miles, the other about Eight miles off my houſe: *Hiacomes* teacheth twice a day at the neareſt, and *Mumanequem* accordingly at the fartheſt, the laſt day of the weeke they come unto me to be informed touching the ſubject they are to handle: And the Lord doth much aſſiſt them, bleſſed be the name of the Lord. I have alſo undertaken to keepe by the helpe of God two Lectures amongſt them, which will be at each once a fortnight: And I hope it will be by the bleſſing of God very profitable unto them. This winter I intend, if the Lord will, to ſet up a Schoole to teach the *Indians* to reade, *viz.* the Children, and alſo any young men that are willing to learne, whereof they are very glad. I am alſo endeavouring their Cohabitationswith all convenient ſpeed, that ſo they may be more helpfull one to another; and alſo the better advantaged to carry on that worke they have ſet upon to Gods glorie, and their owne comfort. And what I have written concerning the *Pawwawes*, and the fiftie *Indians*, that were admitted to thoſe

that worshipped God in one day: There were diverse *English* both eye and eare witnesses thereof, as well as my selfe, and wee could not but acknowledge much of the Lords power and goodnesse to be visible amongst them, who without being driven by power, or allured by gifts, were so strongly carried against those wayes they so much loved, to love the way that nature hates. Let us therefore magnifie the Lord, who alone doth this, and seeke unto him to doe more and more still, that so one generation may praise his works to another, and that so both wee and them may abundantly utter the memory of his great goodnesse and power, In that new song, *Revelations* 5. 9. untill that wee all meete together in Heaven, and *sing glorious praises unto him that sitteth upon the Throne, and unto the Lambe for ever and ever.* In whom I heartily recommend you unto God, desiring to be recommended by you, and in him to rest.

From the Vineyard this
16th *of October.* 1651.

Yours to be commended in
and for the Lord Jesus.

Thomas Mayhew.

The next Letter you meete withall came from the present Governour of the Massachusets, *directed to the President of our Corporation; and another of the Members thereof, which we thought good to publish, that every Christian Reader may partake in the same consolation, wherewith he and we are comforted; and joyne with us in prayer to the Lord of the Harvest, that he would provide more labourers to enter upon this soule-saving worke, and enlarge the hearts of all his people in this Nation towards the same.*

Much

Much Honoured and beloved in the Lord Jesus.

I Esteeme it not the leaſt of Gods mercies that hath ſtirred up the hearts of any of the people of God to be inſtrumentall in the inlarging of the kingdome of his deare Sonne here amongſt the Heathen *Indians*, which was one end of our comming hither, and it is not fruſtrated. It was propheſied of old, and now begins to be accompliſhed, *Pſal.* 2. 8. Neither can I but acknowledge the unſpeakeable goodneſſe of God that gives us favour in the ſight of our Countrymen to helpe on with ſo large a hand of bountie, ſo glorious a worke, provoked thereunto by your worthy ſelves, the chiefe Actors of ſo good a deſigne, let mee (with leave) ſay confidently, you will never have cauſe to repent it; For the worke is Gods, and he doth own it, the labour there hath been yours, and your Maſter will reward it. I thinke Religion and Conſcience binde mee to ſeeke unto God for you, and to praiſe him with you, for what is alreadie begun. The Foundation is layd, and ſuch a one that I verily believe the gates of Hell ſhall never prevaile againſt. I doubt not but the building will goe on apace, which I hope will make glad the hearts of Thouſands. Truely Gentlemen, had you been eare and eye-witneſſes of what I heard and ſaw on a Lecture-day amongſt them about three weekes ſince, you could not but be affected therewith as I was. To ſpeake truely I could hardly refraine teares for very joy to ſee their diligent attention to the word firſt taught by one of the *Indians*, who before his Exerciſe prayed for the manner devoutly and reverently (the matter I did not ſo well underſtand) but it was with ſuch reverence, zeale, good affection, and diſtinct utterance, that I could not but admire it; his prayer was about a quarter of an houre or more, as wee judged it; then he tooke his Text, and Mr *Eliot* their Teacher tould us that were *Engliſh* the plase,

(there

(there were ſome Miniſters and diverſe other godly men there that attended mee thither) his Text was in *Matthew* 13. 44, 45, 46. He continued in his Exerciſe full halfe an houre or more as I judged it, his gravitie and utterance was indeed very commendable, which being done Mr *Eliot* taught in the *Indian* tongue about three quarters of an houre as neere as I could gueſſe; the *Indians*, which were in number men & women neere about one hundred, ſeemed the moſt of them ſo to attend him (the men eſpecially) as if they would looſe nothing of what was taught them, which reflected much upon ſome of our *Engliſh* hearers. After all there was a *Pſalme* ſung in the *Indian* tongue, and *Indian* meeter, but to an *Engliſh* tune, read by one of themſelves, that the reſt might follow, and he read it very diſtinctly without miſſing a word as we could judge, and the reſt ſang chearefully, and prettie tuneablie. I rid on purpoſe thither being diſtant from my dwelling about thirty-eight or fortie miles, and truely I account it one of the beſt Journeys I made theſe many yeares. Some few dayes after I deſired Mr *Eliot* briefely to write mee the ſubſtance of the *Indians* Exerciſe, which when he went thither againe, namely, to *Natick*, where the *Indians* dwell, and where the *Indian* taught, he read what he remembred of it firſt to their Schoole-Maſter, who is an *Indian* and teacheth them and their Children to write, and I ſaw him write alſo in *Engliſh*, who doth it true and very legible, and asked him if it were right, and he ſaid yea, alſo he read it unto others, and to the man himſelfe, who alſo owned it. To tell you of their induſtry and ingenuitie in building of an houſe after the *Engliſh* manner, the hewing and ſquaring of their tymber, the ſawing of the boards themſelves, and making of a Chimney in it, making of their groundſells and wall-plates, and mortiſing, and letting in the ſtudds into them artificially, there being but one *Engliſh*-man a Carpenter to ſhew them, being but two dayes with them, is remarkeable. They have alſo built a Fort there with halfe trees cleft about eight or ten Inches over, about ten or twelve foote high, beſides what is intrencht in the ground, which is above a quarter of an acre of ground, as I judge. They have alſo built a foote bridge over *Charles* River, with Groundſells and Spurres to uphold

uphold it againſt the ſtrength of the Flood and Ice in the Winter, it ſtood firme laſt Winter, and I thinke it will ſtand many Winters. They have made Drummes of their owne with heads and braſes very neatly and artificially, all which ſhewes they are induſtrious and ingenuous. And they intend to build a Water-Mill the next Sommer, as I was tould when I was with them. Some of them have learnt to mow Graſſe very well. I ſhall no further trouble you with any more relation at this time concerning them. But a word or two further with your patience concerning other *Indians*. The worke of God amongſt the *Indians* at *Martins Vineyard*, is very hopefull and proſperous alſo. I miſt of Mr *Mayhew* their Teacher, who was lately at *Boſton*, and therefore cannot give you a particular account thereof at this preſent time; yet I cannot but acquaint you what other motions there are touching other *Indians*. There came to us upon the 20th of this inſtant Moneth, at the generall Court one *Pummakummin* Sachem of *Lunnubbágge*, dwelling amongſt or neere to the *Narraganſets*, who offered himſelfe and his Men to worſhip God, and deſired that ſome *Engliſh* may be ſent from the *Maſſachuſets* Government to plant his River, that thereby he may be partaker of Government, and may be inſtructed by the *Engliſh* to know God. Wee ſhall I hope take ſome care and courſe about it, and I hope wee ſhall have more helpe to carry on that worke alſo; For there are ſome Schollers amongſt us who addict themſelves to the ſtudy of the *Indian* Tongue. The Lord in mercy recompence it into your Boſomes, All that labour of love vouchſafed to the poore *Indians*, which are the hearty prayers and earneſt deſire of; much honoured.

Boſton the 27th *of the Eight.* 1651.

Your loving Friend in all ſervice of Chriſt,

John Endecott.

The

The next thing we preſent the reader withall is a private paſſage from one in New England *to his godly Friend here, who was ſo much affected therewith, as he found out our Treaſurer of the Corporation, by name M^r* Richard Floyd *at the* Meremaide *in* Cheapſide, *and deſired it might be publiſhed to the world amongſt other things, when we ſhould publiſh and print what we received of like nature. And how ever it is but briefe in it ſelfe, yet full of ſweetneſſe and plainnes of ſpirit which we offer to thy view.*

THe beſt News I can write you from *New England* is, the Lord is indeed converting the *Indians*, and for the refreſhing of your heart, and the hearts of all the Godly with you. I have ſent you the Relation of one *Indian* of two yeares profeſſion, that I tooke from his owne mouth, by an Interpreter, becauſe he cannot ſpeake or underſtand one word of *Engliſh*.

The firſt Queſtion was;

Q. How did you come firſt to any ſight of ſinne?

A. *His anſwer was, before the Lord did ever bring any* Engliſh *to us, my conſcience was exceedingly troubled for ſinne, but after M^r* Mahew *came to preach, and had been here ſome time, one chiefe* Sagamore *did imbrace the Goſpel, and I hearing of him, I went to him, and prayed him to ſpeake ſomething to mee concerning God, and the more I did ſee of God, the more I did ſee my ſinne, and I went away rejoycing, that I knew any thing of God, and alſo that I ſaw my ſinne.*

Q. I pray what hurt doe you ſee in ſinne?

A. *Sinne, ſayth he, is a continuall ſickneſſe in my heart.*

Q. What further evill doe you ſee in ſinne?

A. *I ſee it to be a breach of all Gods Commandements.*

Q. Doe you ſee any puniſhment due to man for ſinne?

A. *Yea, ſayth he, I ſee a righteous puniſhment from God due to man for ſinne, which ſhall be by the Devills in a place like unto fire (not that*

that I ſpeake of materiall fire, (ſayth he) where man ſhall be for ever dying and never dye.

Q. Have you any hope to eſcape this puniſhment?

A. *While I went on in the way of* Indianiſme *I had no hope, but did verily believe I ſhould goe to that place, but now I have a little hope, and hope I ſhall have more.*

Q. By what meanes doe you look for any hope?

A. *Sayth he, by the ſatisfaction of Chriſt.*

I prayed the Interpreter, to tell him from mee that I would have him thinke much of the ſatisfaction of Chriſt, (and ſo he told him) I prayed him to returne mee his Anſwer.

A. *I thanke him kindly for his good Counſell, it doth my heart good, ſayd he, to heare any man ſpeak of Chriſt.*

Q. What would you thinke if the Lord ſhould ſave you from miſery?

A. *If the Lord, ſaid he, would ſave me from all the ſinne that is in my heart, and from that miſery, I ſhould exceedingly love God, and ſayth he, I ſhould love a man that ſhould doe mee any good, much more the Lord, if he ſhould doe this for mee.*

Q. Doe you thinke that God will doe you any good for any good that is in you?

A. *Though I beleeve that God loves man that leaves his ſinne, yet I beleeve it is for Chriſts ſake.*

Q. Doe you ſee that at any time God doth anſwer your prayers?

A. *Yea, ſayth he, I take every thing as an Anſwer of prayer.*

Q. But what ſpeciall anſwer, have you taken notice of?

A. *Once my wife being three dayes and three nights in labour, I was reſolved never to leave praying, till ſhe had deliverance, and at laſt God did it, and gave her a ſonne, and I called his name* Returning, *becauſe all the while I went on in Indianiſme I was going from God, but now the Lord hath brought mee to him backe againe.*

By this time Captaine *Gooking* came to us, and he asked him this Queſtion:

Q. What he would thinke if he ſhould finde more affliction and trouble in Gods wayes, then he did in the way of Indianiſme.

A. *His anſwer was, when the Lord did firſt turne mee to himſelfe*

and his wayes, he ſtripped mee as bare as my skinne, and if the Lord ſhould ſtrip mee as bare as my skinne againe, and ſo big Saggamore *ſhould come to mee, and ſay, I will give you ſo big* Wampom, *ſo big* Beaver, *and leave this way, and turne to us againe: I would ſay, take your riches to your ſelfe, I would never forſake God and his wayes againe.*

This is a Relation taken by my ſelfe, *William French.*

The laſt Letter we offer to the Readers view, is a Letter directed to one of our ſelves from Mr Thomas Allen, *who came lately from* New England, *and is now ſetled in the Miniſtery at* Norwitch *in* Norfolke, *wherein he beareth witnes to the reallitie and truth of this worke of the Lord in* New England *begun upon the* Indians, *againſt all ſuch that raiſe up falſe reports againſt the ſame, or ſuch as labour to weaken the ſame, by leſſening the number of ſuch as are wrought upon by the power of the Goſpel preached to them.*

Honored Sir;

IT ſeemes that ſome of late have been ſo impudently bold (which I cannot ſufficiently wonder at) as to report and publiquely affirme, that there was no ſuch thing as the preaching and diſperſing of the Goſpel amongſt the Natives in *New England:* verily Sir, I doe beleeve that the Devill himſelfe (who is the Father of Lyes) would not, yea durſt not have uttered ſuch a notorious untruth as that was. Now although I confeſſe I have not been preſent at the places where the *Indians* are wont to meete, to heare ſuch as doe preach unto them, by reaſon of my bodily weaknes, and indiſpoſition to travell ſo farre into the Wilderneſſe, yet thus much I can teſtifie (if my Teſtimony may be of any uſe) being lately come over from *New-England*; that there are divers perſons in ſeverall places, who doe take paines, and labour

labour in that Worke there, *viz.* not onely Mr *Eliot* of *Roxbury*, who hath preached among them for many yeares up & downe in the Jurisdiction of the *Massachusets*; and Mr *Mahew*, who for a good while hath taken paines amongst the *Indians* at an Island called *Martins Vineyard*; but of late also Mr *Leveridge* in the Jurisdiction of *Plymouth*, and Mr *Blynman*, who lives now in a new Plantation in the *Pequotts* Countrey. As for the successe of the preaching of the Gospel unto the Natives, I have heard Mr *Eliot* affirme, that he is so well perswaded of the Worke of grace in some of them, as that he could comfortably joyne in Church-fellowship with them: Mr *Mahew* also (who came to see mee a little before my coming from thence) told me that after Mr *Whitfeilds* coming thence (for he had been upon that Island, as he came to the Bay, and was present also with Mr *Mahew* amongst the *Indians*) there were neer upon one hundred (I think he said Ninety and odd) persons of them more who came in to heare him preach unto them, and some *Pawaws* also, and one of some Emineney amongst them, who did acknowledge his Evill in such doings, and made a Declaration of the manner how he came at the first to be a *Pawaw*, the which also Mr *Mahew* did relate unto mee. Sir, that there is such a work in hand in *New-England* as the preaching of the Gospel unto the Natives there, all the Magistrates and Ministers and people in that place (who know any thing) will be readie to attest, and therefore such as dare affirme the contrary, may as well say, that the Sunne doth not shine at Noone day, when the skie is cleere, and doe indeed deserve a Publique Witnesse to be borne against them, for such a Publique, and so notorious an untruth; The good Lord humble them deeply for it, if it be his good will, and pardon it to them through his grace in Christ.

Thus Sir, not having further at this present to be troublesome unto you, desiring an Interest in your earnest prayers for mee, beseeching the Lord to let his presence and blessing be with you, and upon your great and weighty businesses, I take leave, resting

Norwich 8d. 11m, 1651.

Your humble Servant in the Lord,
Thomas Allen.

The Corporation to the Reader.

THus having presented thee Christian Reader *with a view of those things that God hath brought to our hands, which we of the Corporation conceive our selves bound in duty to publish to the world, looking upon it as one meanes to advance the work in the hearts of Gods people, and to stirre them up thereby to contribute more freely towards the carrying on the same: The reason wherefore we have published so many testimonialls, and shall insert more, is because too many that come from thence labour to blast the worke, by reporting here that there is no such worke a foote in the Countrey: or if it be it is but for the loaves, & if any be truely converted, 'tis not above five or seaven at most? These things as they are very grievous to us to beare, so we take God to witnes, that as we are in sincerity exercised in a great deale of care and travell to carry on the worke: so we publish to the world no more then what we have received, and beleeve to be really true. And if these testimonies related in the foregoing discourse, be not sufficient to satisfie any still doubting Spirit, there are some eminent Gentlemen come from thence, who are ready to resolve them in the truth hereof, as* Mr Edward Hopkins, *late Governour of* Conectacutt, *Mr* Francis Willowby, *(and others) a late Magistrate of the* Massachusets. *Besides if any shall repaire to* Coopers Hall, *we shall be willing to shew them the originall Copies we have received, which we have transcribed for the Presse: the time for any to repaire thither is Saturday every weeke between the houres of ten and twelve in the Morning, where our Corporation sit, and where we shall gladly take paines to satisfie the doubts of any: and thinke nothing too much wherein we may be serviceable to the Lord Jesus in a worke having so much tendency to his glory in the propagation of his Kingdome.*

Signed in the name and by the appointment of the said Corporation by *William Steele* Esquire, President.

FINIS.

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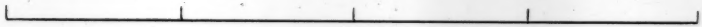

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